



February 10, 2016

SUBMITTED VIA EMAIL: HSSframework@cde.ca.gov

Bill Honig and Nancy McTygue, Co-Chairs
History-Social Science Subject Matter Committee
Instructional Quality Commission
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RE: Comments on the Draft History-Social Science Framework Related to the FAIR Education Act

Dear Co-Chairs Honig and McTygue:

Thank you for the opportunity to provide comments on the latest draft of the History-Social Science Framework, made available for public comment on December 17, 2015. While we commend you on the tremendous advances you have made in this most recent revision of the History-Social Science Framework, there are additional, important edits still needed to:

1. Strengthen discussion of transgender people in the curriculum.
2. Ensure students gain an intersectional understanding of LGBT identities, communities, and social movements with regard to gender and race over time. This includes discussions about third gender roles among some Native Californian or Early American tribes and the effects of colonization as well as a reference to the ways different social movements, such as the LGBT movement, have informed each other in the course description for Ethnic Studies in 9th grade.
3. Provide a concrete, age-appropriate example of a book about LGBT families in 2nd grade.
4. Use consistent language and modern terminology when referring to LGBT Americans, and removing any references to the term “homosexuals.”

Therefore, we respectfully request you adopt the proposed edits below.

Chapter	Grade	Page	Our Suggested Line Edit
Chapter 5	2	p. 62	Line 49, add: “ <i>In Our Mother's House</i> by Patricia Polacco”
Chapter 7	4	p. 90	Line 156, insert: “By exploring Native Californian cultures, students also learn that some tribes accepted third gender roles for females who assumed men’s

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			social roles and males who assumed women's social roles. Teachers can discuss how tribes such as the Klamath, Tolowa, Yuki, Gabrielino, and Chumash recognized males who preferred to dress and live as women and, in some cases, women who dressed and lived as men. Some Californian tribes granted such people important spiritual and social roles, sometimes including marriage."
Chapter 7	4	p. 94	Lines 247-249, revise to: "Moreover, the imposition of forced labor, <u>Spanish cultural beliefs</u> , and highly structured living arrangements <u>negatively impacted scores of communities by degrading</u> individuals, <u>constraining</u> families, <u>circumscribing</u> Native culture, and negatively impacted scores of communities and <u>trying to eliminate diverse indigenous gender identities and practices.</u> "
Chapter 7	4	p. 95	Line 257, revise and insert: "...fleeing from the padres. To exemplify Native Californian resistance, teachers and students could explore the well-documented 18th-century case of a Chumash male-to-female person who, after Santa Clara Mission friars ordered them to give up women's clothing and work, ran away from the Mission and resumed a third-gender role acceptable within their tribe. A few Indians openly revolted..."
Chapter 8	5	p. 126	Line 93, insert: "Students also learn how many American Indian tribes included those referred to by modern Native communities and scholars as two-spirits. These individuals were believed to manifest both masculine and feminine spirits and had distinct social roles that varied from tribe to tribe. These included healing, transmission of oral traditions and histories, fortune-telling, match-making, and the conferring of names."
Chapter 12	8	p. 363-364	Lines 932-941, reorder and revise to: "The American Indian wars, the creation of the reservation system, the development of federal Indian boarding schools, and the re-allotment of Native lands profoundly altered Native American social systems related to governance, family diversity, and gender diversity. Reading Chief Joseph's words of surrender to U.S. Army troops in 1877 helps students grasp the heroism and human tragedy that accompanied the conquest of this last frontier. Allotment entailed breaking up Native lands into privately held units (largely based on the Anglo-American model of the male-headed

			nuclear family)-, <u>displacing elements of female and two-spirit authority traditionally respected in many tribal societies.</u> Boarding schools <u>in the late 19th and early 20th centuries</u> took Native children from their parents for years at a time, <u>imposing Christianity, U.S. gender binaries and social roles, and English-only education in order</u> an attempt to make them into <u>what school administrators viewed as proper U.S. citizens.</u> ”
Chapter 14	9	p. 416	Line 700, insert: “...and they can study how different social movements for people of color, women, and LGBT communities have mutually informed each other.”
Appendices	n/a	p. 900	Lines 1425-1429 should be revised to read: “Some western societies are still struggling with areas of civil rights that remain unresolved, such as marriage rights, <u>nondiscrimination protections</u> , and other issues of equality for their <u>lesbian, gay, bisexual, and transgender</u> citizens, but they can still provide leadership in applying global pressure against regimes that even in the twenty-first century mandate harsh penalties and sometimes even death against homosexuals <u>lesbian, gay, bisexual, and transgender people.</u> ”

Again, thank you for the extensive edits related to the roles and contributions of LGBT people that you have included in this latest draft of the History-Social Science Framework. We appreciate your consideration of these remaining suggestions, which will help to ensure implementation of the FAIR Education Act and reflect the diversity of California’s past as well as its present and future student and family population.

Sincerely,

Melissa Goodman & Becca Cramer
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